Councilwoman speaks on black women, politics

by Vivian Vison
Augusta A. Clark, Councilwoman at Large of Philadelphia, spoke on "Black Women and the Political Process" on February 15. The presentation was one of a series of bi-College events marking Black History Month, and was sponsored by the Office of Minority Affairs and The Sisterhood. Clark, a member of an array of civic committees and a veteran of considerable legislative activity, discussed the political goals of women and minorities in society and the power that learning as we have known it is undermining.

Creating her message, Clark stated, is one government program working towards ending the discrimination that blocks black women and minorities from this political process. "There is no such thing as reverse discrimination," she said, meaning that the program requires each job candidate to be qualified. But implicit in her speech was the acknowledgment that Federal programs are not enough for minorities' advancement. In order to realize their potential as a political force, women and minorities "must insist on the prerogative of defining themselves...if someone defines you, they will overlook your most salient features." Speaking of black women specifically in Leadership Class, Clark emphasized the need for raising one's aspirations, as well as the need not to be discouraged by some black male candidates. "Black women are not black male thinking," she said, and the entrance of black women into the political arena does not deprive the men of political opportunity. Mutual support, rather, is the key, because "black people need each other." In addition, Clark spoke of a more general need for young women to "stop dreaming," and distinguished between dreaming about the future and planning for it. Here, she remarked about learning of a black woman lawyer in Philadelphia while she was growing up in "the hills of West Virginia." Having such a role model helped Clark to shape her dreams into reality.

Clark's overall message was clear: women and minorities need to support each other as they push towards establishing their own political influence. Overcoming the obstacles that exist for underprivileged people requires determination and the conviction that "you can make the difference.

During the question and answer session, Clark voiced her disagreement with W.J. Wilson's thesis that black people "inhabit" the cities as the political focus shifted from urban areas. She cited the impact of the energy crisis, which has made inner city jobs more available, and noted the inherent attractions of city life. Following this, she commented on the hopeful attitude with which Philadelphia's black population is regarding the city's future, given the number of influential black politicians in power.

Women's studies report recommendations conservative

by Natalie Sacks
It is surprising how unsurprising the Status Report on The New Research on Women at Bryn Mawr College is. The nineteen-page report, submitted by the Women's Advisory Committee and written by Dean Mayhew, addresses the impact on the Bryn Mawr curriculum of the new scholarship on women, a scholarship that the conventional boundaries of knowledge has forced itself for graduate work in a conventional discipline.

The report points out that the possibility of an Independent Major in Women's Studies exists, but "the Dean's office advises students that such a degree will not recommend itself for graduate work in a conventional discipline.

The report encourages cooperation with Haverford in the attempt to integrate women's studies into the bi-College curriculum," but says it is a problem because Haverford, according to the report, is behind Bryn Mawr in creating real changes in the general education courses.

The National Endowment for the Humanities (NEH) pilot program on women's studies, directed by Dean Mary Maples Dunn and founded by NEH, is offered as an example of "creating a broad base for further study in upper-level courses not primarily devoted to women's studies.

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The tradition of Hell Week began largely as a result of a fight at a rehearsal for the Freshman Show of 1941. When a number of sophomores, eager to discover their rival class' cast pet, crept into the auditorium, the juniors present attempted to throw them out. Hot water, paint, turpentine and ink were hurled between the classes. One student was hospitalized for a concussion she received when falling from the stage while another got a broken nose.

In the same year, one of the dormitory-wide activities, which were popular when one lived in the same dorm for four years, was the Rhoads "Four Day Reign of Terror." Oysters and onions were placed in freshmen's shoes; freshmen were locked in and out of their rooms; a sophomore was baptised with a coke bottle.

(Continued on page 6)

Mawrtys rally in support of Penn rape victim

by Cindy Brown
Last Thursday, twenty Bryn Mawr women journeyed to the University of Pennsylvania to take part in a rally support of the last year's Alpha Tau Omega gang rape, and saw themselves later that evening in film footage on Channel 10 News. They and some seventy-five women and men from within and outside the Penn community gathered to hear poetry read, to sing, and to remember.

On Feb. 17, 1983, a woman student who knew some of the brothers of Alpha Tau Omega was raped at a frat. She became very drunk during the evening and may have also been on drugs. When the party was over she returned, and according to the men involved, propositioned one or more of them. From five to eight men had sex with the woman. They would say later that she had happened right away; the boasting and crude graffiti of what had happened would call it rape. The woman did not report what had happened right away; the boasting and crude graffiti of what had happened would call it rape. The woman did not report what had happened right away; the boasting and crude graffiti of what had happened would call it rape.

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(Continued on page 6)
Worse Corps & prostitution

While we worry about biology exams and freshman English compositions, eat seafood Newburg in well-replenished cafeterias, and sleep in clean, warm dormitories, over one hundred thousand women sell their bodies daily on the streets of New York City alone.

Though guilt over our privilege is futile, we cannot let ourselves slide into the easy assumption that all women share the same degree of choice in their lives as we do, nor can we shape our attitudes towards other women's lifestyles around the assumption that they do have that element of choice.

The College News regards the tradition of the Pembroke East Whore Corps as a trivialization of the degredation suffered by a substantial number of women in the United States and elsewhere. Through this tradition, the financial necessity which forces nearly all prostitutes into selling their bodies is confused with a desire for sex; the clothes that are meant to parade our bodies like a horse being sold are seen as glamorous; the lack of choices which push these women into prostitution is confused with a five-minute transformation into a "whore," a role which is played out for one day and then discarded.

When we portray prostitutes as sex-crazing, glamorous women who choose to be prostitutes as we choose to be doctors and lawyers, we not only perpetuate the myth that our culture relies upon to make prostitution socially acceptable, but we demeane ourselves. Prostitutes' bodies are merchandise to be bought; to the men who harass us on the street, to our brothers and fathers and boyfriends who enjoy pornography, to the man who rapes us, our bodies are also objects to be used as men desire. To trivialize prostitution is to trivialize the conditions even the most privileged of women live with, day in and day out.

Women's studies necessary

Bryn Mawr has always been peculiarly resistant to the idea that an institution devoted to the education of women may need smaller loci within the overall structure with exclusively feminist purposes. It is assumed that a women's campus has no need for a women's center, despite the obvious convenience of a central location for feminist activity.

In a similar vein, Bryn Mawr consistently fails to recognize that a College which instructs women does not by definition provide an education free of male bias. Nearly all of the subjects taught at Bryn Mawr possess a rich history of scholarship; unfortunately, this scholarship has historically been done by men, through a male viewpoint, and through which women have been perceived as the Other whose experiences and perspective are extraneous to true human experience.

The problem with incorporating women's studies into the present curriculum rather than creating a separate department is that this approach overlooks the fact that perhaps the sole unifying factor in traditional scholarship has been the unity of viewpoint. History has been defined as the actions of the empowered, as is represented in the Western Civilization course; English is the study of white male authors. Women's studies, as is the study of the working class and of minorities, is inherently contrary to the structures of scholarship at Bryn Mawr and nearly all other liberal arts institutions. Only with a separate department can we recognize the asymmetry of feminist and traditional scholarship, and can we offer a truly feminist curriculum.

Feminism stunted without black perspective

I am writing to a community of women on this campus who are changers and doers, who have inspired me with their honest courage. I mean to say thank you, but also to say that recently these same women have made me step back and to wonder. Our feminist movement has always been promoted by women who have had the necessary time and money and who thus represent only a sector of the population. Though the movement has provided a new dimension of awareness that we who formerly did not have, I find that it often falls short of what its supposed goals are; and sometimes feminists don't quite like this. I know that I am much less aware than I would like to be.

We all know who Sojourner Truth was, but how many of us know how the white feminists of her day treated her? We know that Native Americans suffered abuse, but how many of us know how they can make inroads on their reservations today? We know most Chicana and Chinese women are badly paid, but how many of us want to know the differences between their salaries and white women's?

It can happen that when middle-class white feminists begin to see their own elitism, they become filled with guilt and pity or they run to a Black friend and ask her to "explain." But I don't think there is a working understanding that our culture relies upon to make women sell their bodies daily on the streets of New York City alone.

Exploratory Cinema confronts sexism

There is a new entity on campus. Not wishing to be just another cheap alternative film series, Exploratory Cinema has decided to expand its original purpose of presenting film as an art form. This term, the film series, stressing the functional aspect of film, intends to address current issues that arose last term, particularly those concerning the definition of sexism and the role that gender bias plays in social interaction in the Bi-College community.

Through the films that have been selected, Exploratory Cinema hopes to create a forum to express our different points of view. Emphasis will be placed on discussion at the end of each film. There can be no change without an awareness of possible alternative situations. These films present a text that portrays some of these alternatives. Perhaps with exposure to and eventual acceptance of others' needs and opinions as real and valid, a peaceful coexistence can be achieved.

These films do not present an exclusively feminist perspective; instead, the series reflects a variety of perspectives and explores the different aspects of behavior within the gender roles we are sometimes forced to assume.

The first film to be shown this Sunday, in a year of Thoreau Moors, examines the prejudices related to both a man's and a woman's role in society as seen through the eyes of an operation which has led him to make a choice between the two. This film was purposely chosen because it touches upon the basic themes which will be tackled in the rest of the series.

The other films to be shown include Women and Sexuality, a documentary; Dressed to Kill, by Brian De Palma; The Last Woman, a feature by Marco Ferreri; The All-Round Reduced Personality, by Berlin filmmaker Helke Sander; and Love on the Run, by Francois Truffaut. The films are stimulating, watchable and not to be missed. They pose many questions which leave room for every individual's opinion. Showtimes will be Sundays at 8:30 p.m. in Stokes. The exact dates will be posted around campus.

Perihan Sheard '84
Adele Kirk '85

The College Neus is a Bryn Mawr publication serving the entire College community. People interested in joining the staff should contact Kristina Anderson.

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The College News welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purposes or functions are connected to those of the College.
Investigate policy review

by Julie Herman

Bryn Mawr’s investment policy was reviewed by the Bryn Mawr College Executive Committee’s February 9 meeting.

The College’s portfolio was examined against a list of criteria such as involvement in nuclear or military construction, companies that would have been rejected at the time, and others.

The investment responsibility has long influenced the traditions of the college life at Bryn Mawr. We are the girls that the guys pay for. We are the girls of the Pern East Whore Corps and we degrade women is the equivalent of masquerading as a society which values her for what it devalues. The tradition of Whore Corps serves to further the dangers and degradation that accumulate as a result of our ignorance: if “we know enough about this issue. Let us all be thankful for women like Marian Mitchell and Sarah Eastie Beasties. But only two chose to do so.

I couldn’t believe it. I was angry, not upset or disappointed, but angry. I don’t understand why so many Bryn Mawry alumnae accept the Whore Corps as a joke, but I don’t think it’s a joke that would make a person with a real sense of humor laugh. It is offensive, I think. For both reasons.

The Whore Corps both glorifies and trivializes prostitution—which is a very real and difficult issue. Prostitution is not fun, glamorous or exciting for prostitutes, and we have no right to pretend that it is. The Whore Corps is not only a reflection on what must have occurred—one man after another, calm enough to use condoms—to realize that what went on was sick. She didn’t want it and then “cry rape”; she didn’t want to be ostracized. She was victimized, and it’s only because of the woman who reported the crime and the woman administrator who pursued it that the incident has been made into an issue. Let us all be thankful for women like them, and let us all be women like them when we know of similar crimes.

Pern East Whore Corps degrades women

We are the girls of the Pern East Whore Corps. We are the girls that the guys pay for. We come fully guaranteed to fulfill your every need. Under the archways, under the bright lights. We give many passionate night-nights. No one dares to call us tramps. We are the girls of the Pern East Whore Corps. We are the girls of the Pern East Whore Corps.

The tragedy of these women’s lives, and simultaneously, unwittingly, glorifying a system of values that forces all of us—women—to choose between “good girl” and “bad girl” roles.

For a community that calls itself feminist, that condemns others for attitudes expressed by the exhibition of a nude marquise, that has education itself educating and aware, it is crime and hypocrisy to offer such a tradition as a symbol of participation in the college life at Bryn Mawr. We cannot be excused by either our ignorance or our knowledge: if “we know enough about this issue. Let us all be thankful for women like Marian Mitchell and Sarah Eastie Beasties. But only two chose to do so.

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Minority experiences at Bryn Mawr

Asians see little prejudice

by Sharareh Hussein and Salima Ikram

The lot of a foreign student at Bryn Mawr is typically not an easy one. Pakistani students, we have received the kind of attention and consideration which perhaps even exceeds that which is extended to American students. We have found members of the community to be particularly sensitive to and interested in our cultural and religious background.

The goodwill extended to us plays an indispensable part in making us feel welcome and helping us to find a comfortable niche in the community. We have never felt like outsiders or mere objects of curiosity. We were welcomed as peers. We have formed strong friendships which are characteristic of Bryn Mawr.

This is not to say that initially we did not experience confusion in interpreting behavior. Our very different social backgrounds made an accurate interpretation of behavior difficult. For instance, at one of the first cafeteria dining experiences, when we asked the server for vegetables, she said, “Help yourself,” pointing toward them. We found this rude, for reasons which we would have to go to great lengths to explain. Today it is an invitation to help ourselves to as much as we want.

We have not encountered any prejudice whatsoever. Our friends have gone beyond mere curiosity to participate actively, from wearing a shalwar kameez and enjoying dal (lentils), to celebrating Eid, our religious festival, with us.

However, we regret that the curriculum does not reflect the obvious interest apparent in the community. Some courses concerning the politics, culture, and religion of Asian countries would be a welcome addition.
differ from those of other students

Hispanic proud of heritage

by Maria Felix-Ortiz

"Minority" is a strange word; it fosters negative impressions. If someone happens to be from another country or from Puerto Rico, they are considered a novelty, but if you have strange ways, distinct features, and were born in the U.S., you are a "minority." Being a minority at Bryn Mawr College is not any easier than being a minority in the outside world. The college does not harbor any racism or prejudice, but it is here, nevertheless, among the people.

Although I was born in New Jersey and have completely embraced many small town American customs (I have lost nearly all my Spanish), I am Puerto Rican and proud of my heritage. The traditional Puerto Rican values of my ancestors are as important a part of me as my limbs, my heart, and the very blood within my veins. Hospitality, sacrifice, and a good sense of humor are values my family has always held, and I, too, hold them dearly.

I was surprised to discover prejudices against me at Bryn Mawr because I was Puerto Rican. "(You don't speak fluent Spanish?)" or "Watch her, she may take something." I was appalled to find 'nigger' scrawled across my friend's memo board. I was shocked to discover that some students refer to Puerto Ricans as "nigger" because there is no conscious effort to retrain any students that Fauset decided not to come to Bryn Mawr; she instead graduated from another alma mater, Mary Mason, and from a minority stance on the issue of admissions. Thomas told correspondence that the president was acting out of a sense of noblesse oblige rather than offering a bribe to Fauset to go elsewhere. Thomas had already refused to ask the trustees of Cornell, her alma mater, to admit Fauset, while encouraging those who were involved in the case to persuade Philadelphia to give Fauset a college scholarship. The money license to teach English without outside examination. The school now has over 1500 students and has maintained its close ties with the United States.

Bryn Mawr's connection with Japan began much earlier. Ume Tsuda, the college's first Japanese student, entered as a special student in 1889. She returned to Japan to found Tauda College, the only woman's college where graduates were granted licenses to teach English without outside examination. The school now has over 1500 students and has maintained its close ties with the United States.

Mrs. Wistar Morris, a Philadelphia Quaker, founded the Japanese Scholarship Committee to fund American education for promising Japanese students. Michi Matsuda was the first such scholar, receiving her BA in 1899; she returned to Japan and became the dean of Doshisha Girls' School.

Michizo Kawai '04, one of Bryn Mawr's most famous Japanese alumnae, was the second recipient. The author of Japanese Women Speak, My Lantern and Sliding Doors, Kawai was appointed as one of only two women on a committee of thirty Japanese educators who, conferring with an American educational mission, made recommendations for Japanese higher education. Up until then, many of the students were from another country or from Puerto Rico.

In her autobiography My Lantern, Kawai recounts her experiences at Bryn Mawr. Language proved somewhat of a problem since in translating from German to English, Kawai was translating from one foreign language to another. Bryn Mawr did, however, make allowances for her background and allowed her to take two foreign languages to another. Bryn Mawr began much earlier. Ume Tsuda, the college's first Japanese student, entered as a special student in 1889. She returned to Japan to found Tauda College, the only woman's college where graduates were granted licenses to teach English without outside examination. The school now has over 1500 students and has maintained its close ties with the United States.

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Racism inherent in history of blacks at Bryn Mawr

by Beth Leibsohn, Karen Sullivan, and Cami Townsend

"If the present intellectual supremacy of the white race is maintained, as I hope that it will be," said M. Carey Thomas in a 1916 college address. "Certain races have never yet in the history of the world manifested any continuous and powerful organized government. Such are the negroes of Africa, the Indians, the Esquimaux."

Thomas was by no means alone among academicians in her eugenic theories, but they cannot be ignored. It was racism of this sort which kept black students from Bryn Mawr until 1927 and which prohibited them from residing on campus until the 1940s. But even while the administration feared that many white students would withdraw if forced to live next door to a black woman and as late as 1916, the dormitories. In the poorly designed rooms of the attics themaids who served the students' sit-down meals, laundered, delivered messages and cleaned the students' rooms, sewed, sheltered phone calls for their white charges (all of which tasks they performed through late '60s and early '70s). In the basement lived the porters; married maids and porters were forbidden to share a room.

Maids first worked ten to twelve hours a day, seven days a week. When Thomas finally permitted them to undergo a part-time rest to have a day off per week, the maids were reminded of the "privilege of working for a college distinguished and anticipated by the efforts of President Thomas." According to a witness, after the announcement was made, the maids "rose in a body... there were cries of 'it's an Emancipation Proclamation!'" In 1915, responding to a belief in their "duty," the student Christian Association decided to teach the maids reading and writing (which some of them undoubtedly already knew), various menial skills, and then even such subjects as French, physiological, and Bible studies; in addition, the student group, along with the co-ed (a librarian) and ran sewing sessions.

Various social functions relating to housing, maids and porters were confined to the years. The "Maids and Porters Shows," in which maids, porters and their friends performed, were considered "one of the most popular events of the academic year." (Continued from page 1)

Penn frat condemned

This incident set off a major confrontation within the Penn community. The Penn Feminist Alliance and the brothers of Alpha Tau Omega, the pur sons, but the entire university, from President Sheldon Hackney on down, became involved. The confrontation ended in a draw as a judge ordered a new hearing. Penn decided to have a law professor, and lawyer from the law school handle the case. His decision, announced last week, was to suspend the frat until the coming September.

As the Channel Ten crew filmed the front of the frat house, a Maverick walked up to the steps, lit a candle, and stood it in the center of the stairs. She raised her fist and walked back down the steps. The frat was plowed. A man, intending to go up the steps, saw the candle and backed away, retracing around the site of the incident.

Participants in the rally were encouraged to wear blue ribbons the following day to express their solidarity with the victim. Bryn Mawr women chipped in for blue ribbons and passed out these reminders at Coffee Hour on Friday.

The Penn Women's Alliance wrote in a letter to the Daily Pennsylvanian on Feb. 16, "We hope that through a new commitment to the community based on mutual respect, tolerance and consideration, we can prevent similar incidents from occurring again."

Interestingly, the same day, the Daily Pennsylvanian reported that a member of Delta Epsilon, has been suspended from the frat "indefinitely" for killing rat and a chicken at a party. No one quoted in the article thought that penalty was too harsh.

Report demands little change

Last October, five months after the publication of the report, President Mary Pat McPherson and Dean Mary Mapes Dunn responded to the recommendations by saying, "We are, as had been our way, not yet committed. We have a cautious yes, and a hope that the Curricula Committee would be consulted. The two issues before us are, women's studies conference in the planning, and that the committee be named to coordinate women's studies on the Bryn Mawr campus. We have no plan, to our knowledge, to hold a women's studies conference in the planning, and that the committee be named to coordinate women's studies on the Bryn Mawr campus at this time."

The report concludes with four recommendations. First, that the new research be institutionalized within the framework established in the 1984 report; second, that a person be named to coordinate women's studies on the Bryn Mawr campus; third, that a new committee be formed to consider the problems created by the admission of women to Haverford, and the resulting imbalance of the female/male ratio within the departments. The committee report recommended that the College support the students' desires for a women's center to be housed in the new Student Center.

Acted, were considered very popular, as were dances for the black community organized by the students. Students were then pay a quarter to observe the function. According to a 1922 editor in the Col oquy, the freshmen rituals are "the most enthusiastic of their singing, and their chorus hopes to have an informal concert."

In 1916, responding to a belief in their "duty," the student Christian Association decided to teach the maids reading and writing (which some of them undoubtedly already knew), various menial skills, and then even such subjects as French, physiological, and Bible studies; in addition, the student group, along with the co-ed (a librarian) and ran sewing sessions.

Various social functions relating to housing, maids and porters were confined to the years. The "Maids and Porters Shows," in which maids, porters and their friends performed, were considered "one of the most popular events of the academic year." (Continued from page 1)

Asian experience varied

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Arts stage
Figaro Project
by Hideko Secrest
The noise and fuss surrounding the whole venture had intensified as the show had gone on, raising expectations and sometimes provoking skepticism, but on February 17, Bryn Mawr's production of The Marriage of Figaro sailed triumphantly through opening night with scarcely a hitch.

From the first striking notes of the overture of Mozart's comic opera to the last joyful scene of recognition and reconciliation, Bryn Mawr proved itself capable of supporting the arts in a grand way. This may well have been the most ambitious undertaking taking in the performing arts on the Bryn Mawr campus in the past decade.

Though one of the female leads was from the Curtis Institute and three male leads and several instrumentalists were professionals, for the most part, cast and orchestra comprised students and faculty from Bryn Mawr and Haverford Colleges. Amateur and professional alike performed with enthusiasm and skill, resulting in an exciting, polished performance.

Thomas Carson carried the role of Figaro with aplomb, though at times resorting to grimesches which did not always seem to suit his words. Stephen Smith sang a convincing Count Almaviva, excelling in the scenes of angry confrontation with the Countess. Curtis student Karen Notebloom played Susanna with great energy, portraying her as a slightly catty streak. A strong young woman with a mischievous, student spirit, Karen Notebloom played Susanna in a grand way. This may well have been the most ambitious undertaking taking in the performing arts on the Bryn Mawr campus in the past decade.

The orchestra, under the direction of Anna Kish, was especially deserving of praise for their performance of Mozart's wonderful music, Harpsichordist Jeanne Stark provided a smooth, fluid transition between songs.

Some technical criticisms: at times, some voices could not be heard above the orchestra. This problem was most evident in the first act, and was due in part to the poor acoustics in Goodhart, in part to the inexperienced nature of most of the cast.

Also, through the translation from Italian into English was fairly smooth, such out-dated phrases as "It suits you to a T" and "I'll cook his goose" sounded strangely out of place. This, however, was a minor point, and probably added more to the comic scenes than it detracted from the opera as a whole.

The performance, for all its flaws, was a success, both in successfully mixing professional and amateur artists and in bringing an enjoyable evening of entertainment to the College. Roses to Anne Kish, coordinator of the Figaro Project, for proving the arts are stronger than ever at Bryn Mawr!

FRESHMEN SHOW THEIR STUFF
by Eleni Markakis

Monday, Feb. 22, 4:15 pm
Dorothy Vernon Room, Hafnir
Wednesday, Feb. 22, 7 pm
Crenshaw Room, Taylor
Thursday, Feb. 23, 4:15 pm
Bond Hall at Swarthmore
Friday, Feb. 24, 7 pm
Crenshaw Room, Taylor Hall
Saturday, Feb. 25, 3 pm
Women's Book Connection on Pine Street, In Philadelphia
Monday, Feb. 26, 8:30 pm
Stokes, Haverford
Wednesday, Feb. 29
Dorothy Vernon Room, Hafnir

Wednesday, Feb. 29, 7 pm
Crenshaw Room, Taylor
Friday, Mar. 2, 7 pm
Crenshaw Room, Taylor
Sunday, Mar. 4, 8:30 pm
Stokes, Haverford
Sunday, Mar. 4, 11 pm
Wholly Student, House
Tuesday, Mar. 6, 6 pm
Thomas 110

Guide for Perplexed Women

Wednesday, Feb. 22, 4:15 pm
Dorothy Vernon Room, Hafnir

Wednesday, Feb. 22, 7 pm
Crenshaw Room, Taylor

Thursday, Feb. 23, 4:15 pm
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Sunday, Mar. 4, 11 pm
Wholly Student, House

Tuesday, Mar. 6, 6 pm


Constants' Selifos-Rothchild, a senior associate at the Population Council at the New York Center for Policy Studies, will be lecturing on "The Persistent Invisibility of Women in Agriculture in Sub-Saharan Africa." Women's Alliance will discuss anger.

Sandra Harding of the University of Pennsylvania and author of Feminism and Philosophy (1986) will lecture on "Feminism, Science and the Theory of Knowledge." Baby Feminism will discuss international feminism.

Ann Matter, professor of the Department of Religious Studies at the University of Pennsylvania, will speak on "Who is the Goddess? A Feminist View of Religion.

"Women and Sexuality," a documentary film which illustrates sexual issues of our time by placing them in a historical perspective, will be shown.

Veena Thadani, BMC PhD '76, will lecture on "The Second Sex in the Third World: Issues and Debate." Women's Alliance will meet.

Baby Feminism will meet.

Dressed to Kill, a film by Brian de Palma which relates the dilemma between the male and female selves within the same body, will be shown.

National Women's History Week

Judith Plaskow, associate professor at Hunter College and Starhawk, author of The Spiral Dance: Rebirth of the Ancient Religion of the Great Goddess, will present a dialogue on women's spirituality as the last lecture on Jewish Women: Ancient Dreams, New Visions.

FRESHMEN SHOW THEIR STUFF
by Eleni Markakis

Last Saturday saw the continuation of yet another Bryn Mawr tradition, the Freshman Show. It was as all Freshmen Shows, funny, bright, enthusiastically performed, and thoroughly enjoyable.

One difference from past performances was the location. The class of '87 held its show in the cabaret, rather than the bistro, to demonstrate its presence on campus. The famous (or infamous) freshman show followed. Among the items to be auctioned off were breakfast in bed, dinner served by Dean Tidmarsh, and a tray of baklava, as well as the traditional posters.

Racism inherent at BMC

(Continued from page 5)

vast pool that Enid Appos Cook faced when she started in 1920 at Bryn Mawr was the acceptance of her as the first black student. Her acceptance certainly was not unimpeded. Thomas had contributed to the idea of an outright racial exclusionary admissions policy, while at the same time perpetuating the all-white student body in 1899, Thomas had been the absence of student interest on the difficulty of the entrance exam and claimed that "the question of the admission of a student of African blood has never been brought before either the faculty or the trustees." In 1906 she explained that black students would be uncomfortable among Bryn Mawr's largely Middle States/Southern students. A memorandum was finally released in 1911 stating that the college was for whites only. Though a black student was allowed to attend classes in 1920, she left after one week. It was not until April 21, 1927, that the Board of Directors stated: "Colored students will be admitted to the College only as non-resident students." She then entered as a member of the class of '31.

The attitudes of many of the white students would come to know are reflected in the College News of the time. Articles in the 1920s asked such questions as "What is the Negro Problem?" and "Is racial discrimination warranted economically, legally, or socially?" Plays were often produced with choral scenes of students who had painted their faces and hands black and performed stereotypical black roles. Though the school year 1939-40 brought a course for students on the history and current social situation of black Americans, and in May the staff sang "Lift Every Voice and Sing" (called the Negro National Anthem), these gestures did not necessarily reflect improvement. The same year articles in school publications on the integration of the other Seven Sisters colleges indicated that "time would tell" if black women could ever be "usefully educated" in such institutions.

Gloria White '48 became the first black student to be allowed to live on campus. Evelyn Jones Rich '54 was temporarily the only black student at Bryn Mawr. In interviews she described the several of them that these early black students were willing to come to College. Rich described how courageous the first "poor, black, full-time resident students" and felt her experiences here could prepare her to "fulfill her role in promoting fundamental changes in our society... Then being black meant refusing to accept anyone's image of us and claiming our own," she said. By 1972 room cleaning and other services had been taken over by black women.

During these years, the College News printed several articles on racism. In 1959 black Mawtryhs held a sit-in on Taylor steps to demonstrate their presence on campus. Persistent student pressure soon brought changes. A staff association was formed to give the housekeepers a voice and by 1972 room cleaning and certain other services and functions had ceased. A black assistant dean was hired and the Sisterhood and Black Cultural Center (now Perry House) were created.

Several students began to speak and write publicly at this time. Dora Obi Chieze described the unmasked racism she had been subjected to as an African woman. "These were the days when I was asked if we ate human flesh and lived in trees. Many times with anger, sometimes with disgust and always with contempt for their 'sophisticated ignorance' I told them I ate human flesh and the white man in particular because his meat was so easy and tender. Yes, I told them we lived in trees—the younger ones jumped from tree to tree strengthening their limbs while the older and haggard ones contented themselves with creeping in and out of caves." The administration and white students did react to the many articulations of black students' experiences. But in interviews black students reported that the new attitudes were such that skin color, once considered determinant, was now called inconsequential. Thus if a black woman was uncomfortable here, it must be because she had an individual problem (ill feeling to white values), not because she was a victim of societal pressures clearly manifested at Bryn Mawr. "I learned," one woman, "what the indifference of the powerful could be by living among them..."

Though progress has been made through these years, there is much that remains to be covered. There remains a bulwark of historical fear to be understood and present fear to be broken down.
Inconsistency plagues Mawrtyr basketball

by Anna Robbins

Robert Plant once wrote, "There are no losers—only winners when you dance." Unfortunately for the Bryn Mawr basketball team, basketball isn't a game of who is the first team to come in. The team faced off against its past four games, basketball, unlike dancing, produces both winners and losers.

Coming out of a strong effort in the Havardford contest, Bryn Mawr was looking for a win against Gwynnedy Mercy, who, for the first time in four years, was without Sue Davis, a scoring machine good for thirty points on her off nights. The Mawrtyrs did indeed find a Gwynnedy Mercy team with a new look, but that look proved just as inscrutable to Bryn Mawr as the old one had been. Clara Smith, a guard with exceptional quickness, did most of the damage, as she consistently sliced through the Mawrtyrs' defense on her way to 28 points and a bushel of assists. If the truth be told, Bryn Mawr didn't help itself, either; it was one of those nights when nothing—the offense, the defense, the coach's strategy—was working for them. When Bryant Mawr faced Columbia, and, for a while, it looked as if the team had finally clicked, the Mawrtyrs fell apart, once again, played themselves into a hole, but, with the score 29-12 and five minutes remaining, Bryn Mawr switched the defense from a man-to-man to a two-three zone. The zone forced Columbia into a perimeter game, and while the offense put up some bricks, Bryn Mawr's defense was able to shut out Columbia as it went into the locker room down by only four buckets. Surprisingly, though, the defense failed to realize that the切换 defense, which the Gwynnedy Mercy strategy, the backcourt, in the second half, unraveling the offense impotent and allowing Columbia to roll to a 62-30 victory.

Three days later Bryn Mawr took on Chestnut Hill, a team which derives an enormous homecourt advantage from its oddly shaped floor, noisy gym and poor selection of warm-up music. The Mawrtyrs, who found themselves down 33-20 at the half, took a while to adapt to the setting, but once they got their game in gear they turned in an excellent half, outscoring Chestnut Hill in the final twenty minutes of play.

At home last Thursday against Rosemont, Bryn Mawr once more fell victim to its own inconsistency. Propelled by some hot shooting in the early minutes of the game, Rosemont quickly opened a lead on the Mawrtyrs, who found themselves in the familiar position of having to come from behind. Fortunately, though, the team functions well in this position, and led by the inspired play of sophomore Orna Edgar, who has developed into a force to be reckoned with over the past few weeks, Bryn Mawr chipped away at Rosemont's lead. The Mawrtyrs ran out of time, however, as Rosemont put the game on ice with some decent free throw shooting.

The Mawrtyrs have just two games remaining in the season, but luckily for the college community, both are sure to be exciting. Saturday at 2:00 p.m., Bryn Mawr faces Northeastern Christian Junior College, and so do the gymnasts, on senior day. Jean Luschler and Alice Charkes make their final appearances in the white, gold and black of Bryn Mawr when the Mawrtyrs take on Holy Family College.

Freshman Show

(Continued from page 7)

Unfortunately, bidding was hampered by a dishearteningly low attendance. Even the auctioneer, Karin Mullane, had to offer some decent free throw shooting.

To put the entire event back into perspective, the purpose for all the work and late rehearsals was enjoyment. As Hara described it, "It was a shame that after all the hard work these ladies put into their show, some decent free throw shooting.

Nostalgia and a feeling of sisterhood

by Noreen Byrd

"It was a shame that after all the hard work these ladies put into their show, some decent free throw shooting.

Some of that money will have to be used to pay for props, poster materials, and team swam well with Stuart winning two events. Annalisa Briscoe came in ninth in the 500 free, and eleventh in the 200 free. Sophomore Janet Lewis continued her habit of improving times at each meet by dropping 3 seconds from her 200 Individual Medley (IM) time to get seventh; she also placed seventh in the 50 breast and tenth in the 50 free, clearly showing her great ability to do well in any event.

On February 8, the last dual meet was against Widener. Although Bryn Mawr won the 65-58, the team is even more impressive when it wins. Annalisa Cannell, Claudia Stuart, Serena Jung, Janet Hornyk, Janet Lewis, Janna Bracoe, Amy Randall, Nicole Hirschfeld, Laura LaGassa, Kim Cline, and Helen Collins were the Bryn Mawr line-up on this momentous day, and I bet you did not even know that we won. This community is really ignorant.

Well, that is enough talking about "misty water-colored memories"—now down to the bare facts. At the annual Seven Sisters' Conference, February 4, the Bryn Mawr team came in a very respectable fifth, ahead of Vassar, but very close to Mount Holyoke and Wellesley, who came in third and fourth. Though of course the usual great performances permeated the meet, we will not bore you with the numerous facts, but rather just point out the really superior performances. Sophomore Janna Briscoe came in ninth in the 500 free, and eleventh in the 200 free. Sophomore Janet Lewis continued her habit of improving times at each meet by dropping 3 seconds from her 200 Individual Medley (IM) time to get seventh; she also placed seventh in the 50 breast and tenth in the 50 free, clearly showing her great ability to do well in any event.

Correction

Anastasia Ashman was incorrectly described as vying for position three on the Badminton Team; she actually holds position two uncontested.